

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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In the name of Allah, the Beneficent, the Merciful

al-ahmadiyya

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THREE QUESTIONS	2
REBELLION AGAINST ONE'S OWN SOUL	SMT 3
NEW LIGHT ON THE STORY OF BANŪ QURAYZA AND THE JEWS OF MEDINA - 2	W N Arfat 4
BIRTH OF JESUS CHRIST	8
WITHOUT COMMENTS - Islamic Revolution in Iran! The Punjab Govt. bans a Translation of Qur'ān	10
IMPRESSIONS ABOUT THE HAJJ	Michael McClain 11
AHMADIYYA NEWS - USA, Fiji, UK, Suriname, Holland	12
THE EID DAY	Sohaila Omardeen 14
DEPARTURES	14
QUESTIONS AND ANSWERS - Forgiveness; Turkey Meat; Ishmael or Isaac	16
LETTERS - Animal Stories (ZK); Fasting in Trini- dad (Amina Karamally)	18
30 DAY PROGRAMME OF ISLAMIC STUDIES IN TRINIDAD	19
RAMADĀN	Asma - Faiza 20
Urdū Section edited by Fakhruddin Ahmad	
فضیلت علم (ارشاد نبوی)	21
جہاد اور تحریک احمدیت (ترجمہ)	23
افکار مجدد اعظم	24

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THREE QUESTIONS

A man said to a Sufi: If you reply to my three questions I shall become a Muslim."

The Sufi said: "What are your questions?"

"My first question is," the man said, "When we cannot see God why should we believe in Him? The second question is: When Satan is made of fire how would the fire of hell affect him? And my third question is: When everything happens by God's Will why should man be held responsible for it?"

The Sufi picked up a hard clod of dry earth and hit him with it and said: "This is in reply to all your questions!"

The clod of earth hurt him a lot and after cursing the Sufi for his action the man went and reported the matter to the Qāzī (Judge). The Qāzī summoned the Sufi and said: "Instead of replying to his questions, you just hit him. That is not the way you should treat people."

The Sufi: "This was in reply to his three questions."

"What?" The man and the Qāzī shouted.

The Sufi: "Please listen to me before you condemn me. I hit him with a clod of earth and he feels the pain, but can he or anyone of us see it? I wonder why should he or we believe in something which cannot be seen? Similarly we cannot see God but we can feel His presence. The answer to his second question :when man is made of clay himself how could a lump of clay hurt him? If it has hurt him similarly the fire of hell would affect the Satan. The answer to his third question is that when everything happens by God's Will why should I be held responsible for my action?"

When the man heard all that he said: "You are right Mastér, I declare my faith in Islam."

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Rebellion against one's own soul

"Man is of God," declared Rabbi Akiba, "and what is far more important, he knows that he is of God."

He is not conscious only but he is also, so to say conscious of this consciousness. Man may have any biological origin but there is a kind of spiritual kinship that exists between him and the Almighty.

Those scientists and philosophers who have been endeavouring to prove that human action is determined by external stimuli alone or that man is a bundle of instincts and these can be measured mechanically and their working can be estimated by physical automatic responses or that intelligence is also shared by the animal kingdom must at least admit that man is unique in developing a sense of goodness or guilt—religious, moral, ethical or social—, in evolving a sense of art and the appreciation of beauty.

But this sense alone cannot guide us in our lives.

It could not make Macbeth see the evil consequences of his action. The evil which he had desperately embraced brought a sickness of heart in him.

The Qur'ān says:

"And (as for) those who have earned evil, the punishment of evil is the like of it" (10:27).

"This is what you hoarded up for yourselves, therefore, taste what you hoarded" (9:35).

Good naturally reacts against evil. The evil is expelled but the tragedy is that so much good is wasted.

However, the struggle between evil and good is a step towards the perfection of good.

In this process good, no doubt, is agonised and its very existence at times is endangered, but evil is barren, weakening and finally self-destructive.

The evil that masters the good in man destroys the man and himself.

"O man, your rebellion is against your own souls"
(The Qur'ān 10:23).

If we know that we are of God and truly belong to Him our troubled souls will find a haven of peace in this world and the world to come.

**NEW LIGHT ON THE STORY OF
BANŪ QURAYZA AND THE
JEWS OF MEDINA - 2**

W N ARAFAT

Other scholars either accepted Ibn Ishāq's version without question or rejected it

The attitude of scholars and historians to Ibn Ishāq's version of the story has been either one of complacency, sometimes mingled with uncertainty, or at least in two instances, one of condemnation and outright rejection.

The complacent attitude is one of accepting the biography of the Prophet and the stories of the campaigns as they were received by later generations without the meticulous care or application of the critical criteria which collectors of traditions or jurists employed. It was not necessary to check the veracity of authorities when transmitting or recording parts of the Prophet's life.¹⁴ It was not essential to provide a continuous chain of authorities at all. That is obvious in Ibn Ishāq's 'Sīra'. On the other hand reliable authority and a continuous line of transmission were essential when law was the issue. That is why Mālik the jurist had no regard for Ibn Ishāq.¹⁵

One finds, therefore, that later historians and even exegetes either repeat the very words of Ibn Ishāq or else abbreviate the whole story. Historians gave it, as it were, a cold reception. Even Tabarī, nearly 150 years after Ibn Ishāq, does not try to find other versions of the story as he usually does. He casts doubt by his use of the words, "Wāqidī alleged ('za'ama') that the Prophet caused trenches to be dug." Ibn al-Qayyim in 'Zaad al-Ma'ad' makes only the briefest reference and he ignores altogether the crucial question of numbers. Ibn Kathīr even seems to have general doubt in his mind because he takes the trouble to point out that the story was told on such "good authority" as that of 'Ā'isha.¹⁶

Inclusion of spurious and forged poetry and "odd tales" in Ibn Ishāq's biography

Apart from mild complacency or doubtful acceptance of the story itself, Ibn Ishāq as an author was in fact subjected to devastating attacks by scholars, contemporary or later, on two particular accounts. One was his uncritical inclusion in his 'Sīra' of so much spurious or forged poetry;¹⁷ the other his unquestioning acceptance of just such a story as that of the slaughter of Banū Qurayza.

His contemporary, the early traditionist and jurist Mālik, called his unequivocally "a liar" and "an imposter"¹⁸ "who transmits his stories from the Jews".¹⁹ In other words, applying his own criteria, Mālik impugned the veracity of Ibn Ishāq's sources and rejected his approach. Indeed, neither Ibn Ishāq's list of informants nor his method of collecting and piecing together such a story would be acceptable to Mālik the jurist.

In a later age Ibn Hajar further explained the point of Mālik's condemnation of Ibn Ishāq. Mālik, he said,²⁰ condemned Ibn Ishāq because he made a point of seeking out descendants of the Jews of Medina in order to obtain from them accounts of the Prophet's campaigns as handed down by their forefathers. Ibn Hajar²¹ then rejected the stories in question in the strongest terms: "such odd tales as the story of Qurayza and al-Nadīr" Nothing could be more damning than this outright rejection.

The Qur'ānic statement is brief and does not give reference to numbers

Against the late and uncertain sources on the one hand, and the condemning authorities on the other, must be set the only contemporary and entirely authentic source, the QUR'ĀN. There the reference in Sura 33:26, as quoted before, is very brief: "He caused those of the people of the Book who helped them (i.e. the Quraysh) to come out of their forts. Some you killed, some you took prisoner."

Exegetes and traditionists tend simply to repeat Ibn Ishāq's tale, but in the Qur'ān the reference can only be to those who were actually in the fighting. This is a statement about the battle. IT CONCERNS THOSE WHO FOUGHT. Some of those were killed, others were taken prisoners.

One would think that if 600 or 900 people were killed in this manner the significance of the event would have been greater. There would have been a clearer reference in the Qur'ān, a conclusion to be drawn, and a lesson to be learnt. But when only the guilty leaders were executed, it would be normal to expect a brief reference.

Reasons for rejecting the version of Ibn Ishāq

So much for the sources: they were neither uninterested nor trustworthy and the report was very late in time. Now for the story. The reasons for rejecting the story are the following:

- (1) As already stated above, the reference to the story in the Qur'ān is extremely brief, and there is no indication whatever of the killing of a large number. In a battle context the reference is to those who were actually fighting. The Qur'ān is the only authority which the

historian would accept without hesitation or doubt. It is a contemporary text, and, for the most cogent reasons, what we have is the authentic version.

- (ii) The rule in Islam is to punish only those who were responsible for the sedition.
- (iii) To kill such a large number is diametrically opposed to the Islamic sense of justice and to the basic principles laid down in the Qur'ān particularly the verse, "No soul shall bear another's burden."²²
- (iv) It is also against the Qur'ānic rule regarding prisoners of war, which is: either they are to be granted their freedom or else they are to be allowed to be ransomed.²³
- (v) It is unlikely that the Banū Qurayza should be slaughtered when the other Jewish groups who surrendered BEFORE Banū Qurayza and AFTER them were treated leniently and allowed to go. Indeed Abū 'Ubayd b. Sallaam relates in his KITĀB AL-AMWAAL²⁴ that when Khayber fell to the Muslims, there were among the residents a particular family or clan who had distinguished themselves by excessive unseemly abuse of the Prophet. Yet in that hour the Prophet addressed them in words which are no more than a rebuke: "Sons of Abū al-Ḥuqaya (he said to them) I have known the extent of hostility to God and to His messenger, yet that does not prevent me from treating you as I treated your brethren." That was AFTER the surrender of Banū Qurayza.
- (vi) If indeed so many hundreds of people had actually been put to death in the marketplace, and trenches were dug for the operation, it is very strange that there should be no trace whatever of all that—no sign or word to point out the place, and no reference to a visible mark.²⁵
- (vii) Had this slaughter actually happened, jurists would have adopted it as a precedent. In fact exactly the opposite had been the case. The attitude of the jurists, and their rulings, have been more according to the Qur'ānic rule in the verse, "No soul shall bear another's burden." Indeed, Abū 'Ubayd b. Sallaam relates a very significant incident in his book 'Kitāb al-amwaal'²⁶ which, it must be noted, is a book of jurisprudence, of law, not a "sīra" or a biography. He tells us that in the time of the Imām al-Awzaa'ī²⁷ there was a case of trouble among the People of the Book in Lebanon when 'Abdullah b. 'Alī was regional governor. He put down the sedition and ordered the community in question to be moved elsewhere. Al-Awzaa'ī in his capacity as the leading jurist immediately objected. His argument was that the incident was not the result of the community's unanimous agree-

ment. "As far as I know (he argued) it is not a rule of God that God should punish the many for the fault of the few but punish the few for the fault of the many."

Now, had the Imām al-Awzaa'ī accepted the story of the slaughter of Banū Qurayza, he would have treated it as a precedent, and would not have come out with an argument against Authority, represented in 'Abdullāh b. 'Alī. Al-Awzaa'ī, it should be remembered, was a younger contemporary of Ibn Ishāq.

14 Ibn Sayyid al-Nās (op. cit., I, 121) makes precisely this point in relation to the story of the Banū Qaynuqā' and the spurious verse which was said to have appeared in Sūra 53 of the Qur'ān and at the time was taken by polytheist Meccans as a recognition of their deities. The author explains how various scholars disposed of the problem, and then sums up by stating that in his view, this story is to be treated on the same level as tales of the *maghāzī* and accounts of the *Sīra* (i.e. not to be accorded unqualified acceptance). Most scholars, he asserts, usually treated more liberally questions of minor importance and any material which did not involve a point of law, such as the stories of the *maghāzī* and similar reports. In such cases data would be accepted which would not be acceptable as a basis of deciding what is lawful or unlawful.

15 See n. 18 below.

16 Ṭabarī, *Tārīkh*, I, 1499 (where the reference is to al-Wāqidī, *Maghāzī*, II, 513); *Zad al-ma'ād* (ed. T. A. Tāhā, Cairo, 1970), II, 82; Ibn Kaṭhīr, op. cit., IV, 118.

17 On this see W. Arafat, "Early Critics of the Poetry of the *Sīra*", BSOAS, XXI, 3, 1958, 453-63.

18 *Kadhhaab* and *Dajjaal min al-dajajila*.

19 'Uyūn al-athar, I, 16-7. In his valuable introduction Ibn Sayyid al-Nās provides a wide-ranging survey of the controversial views on Ibn Ishāq. In his full introduction to the Gottingen edition of the *Sīra*, Wustenfield in turn draws extensively on Ibn Sayyid al-Nās.

20 *Tahdhīb al-Tahdhīb*, IX, 45. See also 'Uyūn al-athar, I, 16-7.

21 *ibid.*

22 The Qur'ān, 35:18.

23 The Qur'ān, 41:4.

24 ed. Khalīl Muḥammad Harrās, Cairo, 1338/1968, 241.

25 Significantly, little or no information is to be found in general or special geographical dictionaries, such as al Bakrī's, *Mu'jam ma 'sta'jam*; Yāqūt's *Mu'jam*; al-Fairūzābādī's *al-Maghānīm al-mu'āba fi ma 'ālim tāba* (ed. Hamad al-Jāsir, Dār al-Yunāma, 1389/1972); al-Samhūdī, *Wafā' al-wafā' bi-akhbār dar al-Muṣṭafā* Cairo, 1326), etc. Even al-Samhūdī seems to regard a mention of the market-place in question as a mere historical reference, for in his extensive historical topography of Medina he identifies the marketplace (p. 544) almost casually in the course of explaining the change in nomenclature which had overtaken adjacent landmarks. The market-place, he says, is the one referred to in the report (*ṣc*) that the Prophet brought out the prisoners of Banū Qurayza to the market-place of Medina, etc.

26 p. 247. I am indebted to my friend Professor Maḥmūd Ghūl of the American university, Beirut, for bringing this reference to my attention.

27 d. 157/774. See *El*, *sub nomine*.

BIRTH OF JESUS CHRIST

■ "Jesus was the first born son of a Jewish girl Mary and her husband Joseph, a descendant of David, who worked as a carpenter at the small town of Nazareth in the region of Palestine known as Galilee. The date of his birth was about 5-7 B.C., and the place in all probability Nazareth itself. Towards the end of the first century A.D. it came to be widely believed that at the time of his birth his mother was still virgin, who bore him by the miraculous intervention of God. This view, though dear to many modern Christians for its doctrinal value, is unlikely to be true in point of fact" (Cecil John Cadoux, Mackennal Professor of Church History, *LIFE OF JESUS* p.27).

■ "There is no evidence in the Gospel, apart from the birth stories themselves, that any member of Jesus' family or any of his first disciples ever thought of him as virgin born. Mark, who gathered from Peter the facts of Jesus' life, does not mention it. In Matthew and Luke, where the birth stories appear, are two genealogies, so inconsistent that they cannot possibly be reconciled, both of which in tracing Jesus' lineage come down to Joseph, not to Mary. These genealogies are inconceivable except on the supposition that when they were prepared Joseph was thought to be Jesus' father" (Dr Harry Emerson Fosdick, *POCKET BOOK* p. 118).

■ "In Matthews story of the virgin birth of Jesus the idea of his sonship is translated into narrative form. The Jewish mind instinctively cast its doctrine in the form of narrative. But while the manner of the story is clearly Jewish, the casting of dogma into narrative - the subject matter of it is just as definitely Greek; Greek legend was full of demi-gods' sons begotten by Zeus, with human mothers. It was a way of stating Jesus' divine sonship in terms intelligible and acceptable to the Greek mind. And to this day many people cannot think of his sonship in any other way. But while Luke takes a very similar view - of his birth, our earliest sources, Mark and Paul, show no knowledge of it, and Matthew and Luke are not consistent about it as both of them trace Jesus' ancestry through Joseph to David" (Edgar J. Goodspeed, *A LIFE OF JESUS*, Harper Torch-books, page 29).

"Jesus' father Joseph was a carpenter, and Jesus when he grew up seems to have followed the same trade. He had brothers and sisters - four brothers, Joseph, Judah, James and Simon and a number of sisters, who were living in Nazareth when he once preached there in the course of his ministry" (*ibid.*, p. 32).

■ "Jesus was born at Nazareth, a small town of Galilee. . . He proceeded from the ranks of the people. His father Joseph, and his mother Mary, were people in humble circumstances. . .

It is known that the calculation which serves as basis of the common era was made in the sixth century by Dionysius the Less. The calculation implies certain pure hypothetical data" (Ernest Renan, *LIFE OF JESUS*, Modern Library).

☒ "Christian celebrations were created to replace pagan feasts and holidays. For example, the date of Christmas was set on the birthday of Mithras (the unconquered sun), which had long been a day of joyous celebration in the pagan world" (Wallace K. Ferguson, *SURVEY OF EUROPEAN CIVILIZATION*, page 112).

☒ "Jesus was born and brought up in the hills of Galilee, in the quiet town of Nazareth, the very name of which is unknown to us in that period outside the Gospels and Acts. The Bethlehem stories, regardless of their homiletic beauty, apparently rest upon no historical foundation, but must be regarded as pure legend. A critical examination of the two accounts, the one assuming the fixed residence of the parents in Bethlehem, the homage of Magi guided from the East by a miraculous star, the edict of a cruel king (strangely akin to that told of the infant Moses), the flight into Egypt, the subsequent return to Paléstine, but to Nazareth, not Bethlehem, undertaken by the expectant mother in compliance with the requirement of supposed census; the inability to find lodging, the resultant birth in a stable, the vision of angels granted to shepherds, and their visit to the manger - reveals that they are mutually exclusive, contradicting each other at every point" (Dr Morton Scott Enslin, *CHRISTIAN BEGINNINGS*, pp. 154-155).

-Courtesy "STUDI ISLAM" Jakarta Pusat,
Indonesia

Traitor

Once upon a time termites found a cosy home in a wooden pulpit in a mosque. They multiplied and kept on boring tiny holes in the wooden structure. As they grew in number the holes grew in number also. One day the pulpit collapsed and turned into powder.

"Who has done this?" screamed the termites, "Surely there is a traitor among us."

Because

Mouse to the cat: "Have mercy on me Pussy cat! Why do you want to kill me?"

Pussy Cat: "BECAUSE you have such a funny face! That is why."

True

When you don't like a thing you say: "It is not true."

Without Comments

ISLAMIC REVOLUTION!!

Translated

Abul Hasan Bani Sadr, Iran's duly elected president, was dismissed after 17 months in office by Āyatullāh Khomeiny in June last.

"There were protest marches in his favour which were suppressed by brutal force. Scores of persons were hanged. Surprisingly enough, twenty young girls whose leader was an eighteen years old girl, were also shot dead only because they had taken out a procession in favour of Banisadr. After the death of Āyatullāh Khalkhālī the head of Execution Department, Āyatullāh Muhammadi Gilāni is appointed in his place. The unlucky girls were brought before him. He asked them about their names. Every girl replied: "Mujāhida".

"Whose daughter are you?"

"Of the People of Iran," each one of them replied.

The identification was not possible this way. The Āyatullāh ordered their photographs to be taken and then they were made to stand in front of a firing squad. These innocent girls shouted: "Death to Dictatorship" (*Aamariyyat murdabād - امریت مرده باد*).

The Executioners shouted: "God is the Greatest" (*Allāhu Akbar* - *الله أكبر*) and shot them dead. The next day Iran's official newspaper *Iṭṭilā'āt* (*الاعلامات*) published the pictures of the dead girls and announced that the guardians of the victims should bring their identity cards (with pictures) and should carry away the corpses for burial. After accomplishing this great deed Āyatullāh Muhammadi Gilāni addressed a Press Conference. Someone asked: 'From among the dead girls some were only nine years old. At least some mercy should have been shown to them.'

The reply given was: 'According to Islamic principles the age of nine is the age of understanding and discernment. As far as I am concerned it does not make any difference whether the age of the culprit is nine or forty.'

نوراً ہیں مقلق رسولِ ایں کے
سزوں جہنم بردور ہیں آپ دین کے

*Namūna haiñ khulq-i Rasūl-i amīñ kay
Sutūh, chashm-i bad-doe, haiñ aap dīñ kay. (Hāll)*

i.e. These are the people who (supposedly) represent the life-style of the Holy Prophet!

These are the ones who are the pillars of Islam; may God preserve them from the evil eye!!"

(Mualānā Kausar Niyāzi, in the Daily *JANG* (Urdū) London (and Karachi) p.3, 11th July 1981).

"The religious sectarian group (i.e. the Islāmi Jamā'at) also want to create a situation of extreme hatred in our country (Pakistan). According to them hatred, not love, is the cure of sinful Muslims. These people have given 'politics' the status of 'religion'. Anyone who differs with them deserves death. Instead of better and higher spiritual values

religion according to them is mere politics. Election and struggle for power for them is *JIHAD*. To vote in favour of their approved candidate is just like worship during the Grand Night (*Lailatul Qadr*). *Ayatullah Khalkhali* (of Iran now deceased) according to them is chief model of conduct. And the blood-bath which is going on in Iran is considered by them a necessity for the Islamic Revolution in its period of transition. God forbid, if these theocratic elements become the rulers of Pakistan and establish a religious state of their liking our condition will not be much different from that of Iran". (Ibid. p.5).

THE PUNJAB GOVERNMENT BANS AN URDU TRANSLATION OF THE QUR'AN!

A translation of the Qur'an (*Tafsir-i Saghir*) by Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya community (Rabwah) which has been in circulation for over 30 years (latest edition published by Shaikh Abdul Wahid, Sun Rise Packages, 8 Davis Road Lahore Pakistan) has been banned by the Government of the Punjab and all copies have been immediately confiscated under Section 99-A, of the Criminal Act!

Impressions about the Hajj

"The article Impressions about the Hajj by Ainie Husain in the December, 1980 issue of *Al-Ahmadiyya* brought to mind some words of al-Ghazzali in *NICHE FOR LIGHTS*:

'But a man finds the doors of the Realm Celestial closed to him, neither does he become of or belonging to that Realm unless *This earth to him be changed into that which is not earth, and likewise the heavens (The Qur'an 14,48); unless in short all that comes within the ken of his senses and his imagination, including the visible heavens, cause to be his earth, and his heaven come to be all that transcends his sense. This is the first Ascension for every Pilgrim, who has set out on his Progress to the Presence Dominical.*'"

Santiago de Compostela, Spain

Michael McClain

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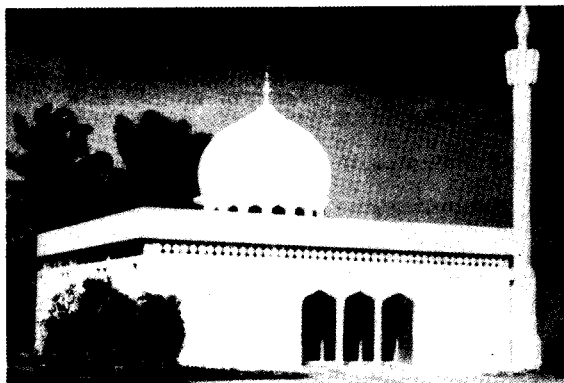
AHMADIYYA NEWS

The Islamic Review

The Ahmadiyya Anjuman Ishā'at Islam, Lahore, Inc., (36911 Walnut Street, Newark, California 94560, U.S.A.) has been publishing *THE ISLAMIC REVIEW* in its new format since October 1980. Members of the Editorial Board are: Messrs Masud Akhtar, Zafar I Abdullah and Noman Ilahi Malik. Circulation Manager is Mr Abdul Sattar. Annual subscription \$12.00 (\$13.00 outside the USA), \$25.00 by air.

Fiji Islands

The Ahmadiyya Anjuman Ishā'at-i Islam of Fiji celebrated the Masih Mau'ūd Day on Saturday 6th June 1981 at 6 p m at their headquarters 12 Bau Street Suva. Maulānā Hāfiz Sher Muhammad was one of the speakers. Dinner was served to all the participants. Masjid Noor is under construction at Bau Street. (See picture below). The Fiji Anjuman publishes a bi-lingual (Urdū & English) quarterly journal *PAIGHĀM-E HAQ* which gives a detailed account of the activities of the Anjuman. Members of the Editorial Board are: (English) Mr Nizam-ud-Dean, (Urdū) Maulānā Hafiz Sher Muhammad.



Masjid NOOR, 12 Bau Street, Suva.
(under construction).

United Kingdom

VISITORS: Maulana A.R. Jaggoe, Hassan Mohammed (Holland); Mr & Mrs Enayat Mohammed, Mr & Mrs Fazar Ali (Trinidad); K.B. Dr Saeed Ahmad Khan, Ch. & Mrs Fazl-i Haq, Sultan Ali Shah, Mr & Mrs Fazl-i Ahmad (Pakistan). Guests from Trinidad were housed by Mr A.A.Rahman and were invited for lunch or dinner by Mushtaq A.Z. Mellick, Mrs Tufail, Mrs J Khan, Mr S Aziz and Mr & Mrs Haroun.

Suriname

Maulānā Kemal Hydal, Dr Hamza Rafiq and Imam M. Rafeeq visited Suriname in June. They attended the wedding ceremony of Mr Khurshid Madjoe's daughter and met several officials of the Anjuman and discussed things of mutual interest.

Maulānā A.R. Jaggoe officially opened the Mosque of the Ahmadiyya Anjuman Isha'at Islam Utrecht (Havikstraat 18) on 30th May 1981. Next to him is standing Mr Ishaq Lalmohammed who unveiled the name plate of the Anjuman (below) on the same day. For a brief report of this occasion see *Al-Ahmadiyya* June issue, p.20.



Moskee van AAIU ingewijd



De officiële opening van de Moskee aan de Havikstraat werd verricht door de heer I. Lalmohammed. Hij deed dit door het naambord van de AAIU te onthullen.

The Eid Day

We came together in the month of Ramaḍān
Stronger in Faith we practised the teachings of Al-Qurān

United as one bounded in love
We opened our hearts to the Lord above

Regardless of status we lined up for prayer
No man-made distinction could be found there

No rich no poor no black no white
Our deeds divide us in Allāh's sight

And now it is the day of Eid and now we rejoice
Our happiness abounds and we sing in a loud voice

Praise be to Allāh our Sustainer
And greetings to Muhammad His Messenger

But deep in our hearts we feel sadness too
For somehow those nights of our meeting were so few

So now to Allāh we must pray
To keep strong our Faith for united we must stay

Sohaila Omardeen

DEPARTURES

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Babu Nizam-ud-Din of Srinagar, Kashmir.
Mansoor Ali of Kandahar, Tacarigua, Trinidad. Brother of Usman Ali. (May 11, 81).
Maj. Shaheen Shaukat (car accident) Rawalpindi, Pakistan. S/o Mr Shaukat Ali, London. (May 20, 81).
Jamila Khanam w/o Sh. Abdur Rahman d/o Dr Abdul Aiz of Peshawar (Pakistan). (May 23, 81).
Syed Waqar Ali (Saudi Arabia), husband of Nahid Waqar, Karachi (Pakistan). (June 81).
Alam Bibi, Lahore (Pakistan). Mother of S.M. Tufail, S.M.Khalid Iqbal (Woking). (June 24, 81).

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alcohol a social curse

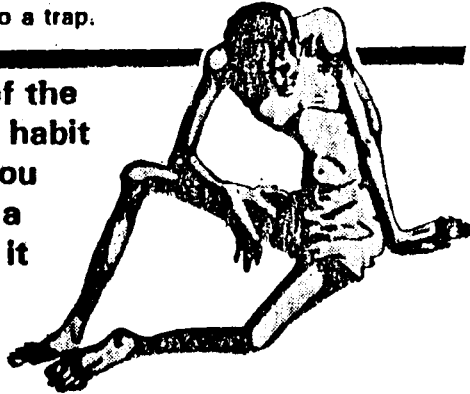
DESTROYS YOUR HEALTH AND FAMILY

Drinking has ruined more families than any other action of man.

Anyone who takes liquor for fun or for company's sake is walking into a trap.

Alcohol enslaves. Then it eats into your vitals. It corrodes the liver, weakens the heart, poisons the blood.

get rid of the
drinking habit
before you
become a
slave to it



A Packet of Cigarettes

A DO-IT-YOURSELF CANCER-KIT

IT COULD ALSO CAUSE HEART TROUBLE

BEWARE

THE DESTRUCTION WILL COME FROM WITHIN

Questions and Answers

Forgiveness
Turkey Meat
Ishmael or Isaac

Q. The Qur'ān says:

"Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the humble men and the humble women, and the charitable men and the charitable women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember Allāh much and the women who remember — Allāh has prepared for them forgiveness and a mighty reward" (33:35. Translation by Maulānā Muhammad 'Ali).

What my difficulty in understanding this verse is that after all the high qualities which the Qur'ān ascribes to righteous men and women do they still need God's "forgiveness"? Forgiveness from what? From the sins they have not committed! Please explain. Maulānā Muhammad 'Ali, Mirzā Bashirud Din Mahmūd Ahmad, Muhammad Asad etc. have translated the verse in the same way. —Sohaila Omardeen (Trinidad)

A. You are right. 'Forgiveness' in the narrow sense of pardoning sins, is meaningless here. The Arabic word is 'maghfirah' (مغفرة) which stands here for Divine help in the spiritual advancement of men and women which will continue even after death. 'Maghfirah' in the Qur'ān is described as a blessing of Paradise (47:15). Here Maulānā Muhammad 'Ali has translated this word as "protection". In the footnote he writes:

"Here is another instance of the use of the word maghfirah showing that it does not mean forgiveness of sins, but protection from sin."

Thus in 33:35 'maghfirah' means Divine protection for the onward progress of man. Even those who are in Paradise will pray to God for such a blessing (see 66:8).

Q. Is turkey meat all right for Muslims to eat?

—Ruhi Omardeen (Trinidad)

A. Yes.

Q. Which son of the Prophet Abraham was going to be sacrificed, Ishmael or Isaac? —Anie Jamaloodin-Wazir (Venezuela)

A. This is a point of dispute among Muslims and Jews and Christians. The Qur'ān says it was Ishmael (37:102). Ishmael was born before Isaac (Gen. 16:15; 17:23, 25; 21:5). When the Bible talks of "thine only son Isaac" (22:2) it contradicts itself, for Isaac was not the only son at any time. It seems that the name Isaac has been substituted deliberately for Ishmael and Marwah (a hillock in Makkah) has been changed into Moriah (ibid. 22:2). It is no accident that Ishmael's descendants have kept a memorial of his sacrifice in the annual pilgrimage to Makkah, whereas no trace of such memorial is found anywhere among the descendants of Isaac. The only objection which could be raised is that Ishmael was the son of a 'hand-maid' Hagar (although Abraham's wife, Gen. 16:3) while Isaac was born of a free woman. But, "Hagar's position as a hand-maid was the result of an accident and that otherwise she was of noble descent. According to this tradition she was an Egyptian princess, reduced to that humiliating state" (JEWISH ENCYCLOPAEDIA— article Hagar).

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U.S.A.



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ
(There is no God but Allah, Muhammad is the Messenger of Allah)

Daigham-e-Haqq

ORGAN OF THE AHMADIYYA ANJUMAN ISHAAT-I-ISLAM, FIJI
PUBLISHED QUARTERLY - HEADQUARTERS 12 SAU STREET SUVA FIJI

Letters

ANIMAL STORIES

A collection of your animal stories in your journal should be published separately as a booklet. In my view this is the only approach that will interest Europeans. I strongly recommend such a publication. ZK

(When there are sufficient stories we may think of printing them in the form of a book. In the meantime Europeans and non-Europeans all enjoy the symbolic message behind such narrations. I have been told by some of my Christian friends that at times they make use of these anecdotes in their sermons. —Editor)

FASTING IN TRINIDAD

Rapadān (the month of Fasting) is a beautiful time for us in Gasparillo (Trinidad). We all go to the mosque very early for *Fajr* (morning) prayers and some days we stay on quite late after *namāz* and have group discussions on all sorts of matters, pertaining to Islam. Then every evening we all gather again to break the Fast. After evening prayer and dinner we usually "lime" for a few minutes. Then we have a lecture for about half an hour every night before *tarāwīh*. The proceedings are conducted mostly by the young members of our Jamā'at. Lectures are given by our members and we also invite speakers from out side. Sometimes non-Muslims also come and speak to us on religious subjects. The other mosques in Trinidad also organise "aftāris" and lectures. We are always willing to exchange speakers with them. This brings a great feeling of fraternity in our community.

We have also launched a long-playing record of DEVOTIONAL SONGS (in English and Urdū), which is being played on the local Radio Stations over again and again. For the first time English songs about Islam have been introduced on such a large scale. The Muslim children feel extremely happy and whenever they hear them on the Radio they join in the chorus.

As long as I live, I shall never forget the Convention we had last year. It seems just like yesterday and yet it has been almost a year. I pray that soon another one can be organised so that we shall all be able to participate.

Gasparillo, Trinidad, N.I.

(Miss) Amina Karamally

(The 30 Day Programme of Islamic Studies during the month of Fasting will be found on page 19. —Editor)

Dr Khurshid Husain and Ainie (Tufail) Husain went to Trinidad with their children Nisba and Qambar on Wednesday 3rd June and stayed in Gasparillo. Dr Husain left after two weeks. His wife Ainie (and children) left for USA on 20th June after attending some of the Jama'at functions. San Fernando Muslim Women's Association held a special meeting to welcome Ainie who visited Trinidad after 12 years.

**30 DAY PROGRAMME OF ISLAMIC STUDIES
EVERY NIGHT DURING THE MONTH OF FASTING
7.20 p.m. sharp (after the evening prayers and meals)**

JULY 1981

Thu 2	Spiritual Importance of Fasting	Maulana S.M.Tufail
Fri 3	Physical Importance of Fasting	Dr Hamza Rafeeq
Sat 4	Community Importance of Fasting	Imam Zool Deen
Sun 5	Fasting as a Family Togetherness	Usman Ali
Mon 6	Education the Islamic Way: For Youth	Zakeya Hosein
Tue 7	Islamic Education: For Children	Raffina Boodoosingh
Wed 8	Islamic Education: For Adults	Enayat Mohammed
Thu 9	Charity in Islam	S.M.Razack & Mannah Mohammed
Fri 10	Importance of Friday Prayer	Youth (GIG)
Sat 11	Citizenship in Islam	Justice Noor Hassanali
Sun 12	Fasting in Christianity	Rt.Rev. Harold Sitahal
Mon 13	Muslim's Attitude towards Parents	Youth (GIG)
Tue 14	Lip Profession & Hypocrites	Member Women's Assn.
Wed 15	Islam and Agriculture	Shaffiat Karamally
Thu 16	Environmental Sanitation in Islam	Dr M A Aziz
Fri 17	Islam, Business and Money	Wahid Omardeen
Sat 18	Islam and Vanity	Amrul Ali
Sun 19	Muslims' Attitude to non-Muslims	Maulana K Hydal
Mon 20	Muslims' Attitude to Fellow-Muslims	Amina Karamally
Tue 21	True Meaning of Zakaat	Sylvan Ali
Wed 22	Islam and the Hereafter	Imam Shah
Thu 23	Importance of the Postures in Prayer	Irfan Ali
Fri 24	How to deal with Criticism in Islam	Nancy H Baksh
Sat 25	Recreation & Entertainment in Islam	Shaheed Mohammed
Sun 26	Islam and Politics	Ashraf Ali
Mon 27	Jama'at Elections	Imam Zool Deen, Returning officer
Tue 28	Lailatul Qadr - Open House - Mixed Programme	
Wed 29	Hospitality in Islam	Sohaila Omardeen
Thu 30	Orphans and Widows in Islam	Azim Shah
Fri 31	Propagation of Islam by Individual Muslims	Kalam Azad Mohammed

AUGUST 1981

- Sat 1 OPEN NIGHT
Sunday August 2 Eid-ul-Fitr (Festival of the Breaking of the Fast)

GASPARILLO MOSQUE BOARD (Gasparillo Jama'at)

Mosque Hall, 32 Bonne Aventure Rd. Gasparillo, Trinidad W.I.

Ramaḍān

Asma - Faiza

Ramaḍān is a month of patience. It generates fellow-feelings and kindness and feelings of general compassion, cultivated by hospitality towards the poor and needy. As far as possible, there should be a share for friends, neighbours or the poor out of the dishes prepared for breaking the Fast. Those who provide for fast-breaking, said the Prophet, will have a reward as great as those who kept the fast. An offering for breaking the fast (*iftaar*) can be just some dates or a sip of milk/water.

The month of Ramaḍān is a month of benediction—which means that the mercy of Allāh is showered upon all Muslims, but in a large measure upon those who express their gratitude to Him: "If you are grateful, I will give you more" (The Qur'ān 14:7).

Through fasting the heart is cleansed and enlightened and thus imparts a greater inclination for all kinds of good deeds. But it would only be so if one keeps fast with sincerity and devotion instead of merely going without food and drink.

One should recite *ISTIGHFAAR* (the formula of repentance or seeking God's protection from committing sins) frequently during Ramaḍān, i.e. *astaghfirullāh* (I beg forgiveness of Allāh). If one is fasting it is important to make a *du'ā* (prayer) at the time of breaking the fast, immediately after sunset: *O Allāh I observed fast for you and have put my faith in you and am breaking the fast with the food provided by you.* There are several other prayers which can be said at this time. The Holy Prophet has enjoined upon us not to curse ourselves, our children, property or servants, lest it be that specific moment when all wishes are granted. A note of caution. There are many people who ask for Allāh's blessings while their food, drink, dress etc. are *haram* (un-lawful).

It is better to eat a little less in Ramaḍān because Fasting will not benefit a person who fills his stomach indiscriminately. While fasting one must:

- (i) Guard oneself from the sight of improper scenes and spectacles. The eyes should not be allowed to wander for fun or fancy.
- (ii) Guard the tongue against backbiting, lying, obscene joking, taunting, abusive language and other forbidden acts.
- (iii) Guard the ear from listening to things such as backbiting.
- (iv) Guard the other parts of the body from evil actions.
- (v) Observe fast with *halal* (lawful) food; but do not over-eat because one of the objects of fasting is to weaken the passions and physical desires and to strengthen the spiritual powers. (When the soul is under control, all the parts of the body work in harmony, and when the body is pampered the soul languishes).
- (vi) Be careful about one's intentions; and be conscious of Allāh that He may make fasting a means of attaining His pleasure.

NOTICE: THE 'ID-UL-FITR WILL BE CELEBRATED ON SUNDAY 2ND AUGUST, 1981 AT THE ARMADIYYA HOUSE, 56 LONGLEY ROAD, TOOTING, LONDON SW17 AT 11.30 A.M.
A.A.Rahman (Secretary), M.A.Aziz (President) A.A.I.I. (L) U.K. (Reg.)

ان ترسلان مملد نے شور و غولاً بلند کرنا شروع کر دیا اور باتہ دعو کو ان کے پیچھے پڑ گئے۔
جبار بائیس کی منبروت تو نہیں البتہ جبار و کسبیر کی منبروت ہر زمانہ ہر جگہ اور
ہر جگہ آتی ہے۔ جیسا کہ حضرت ابی سلسلہ نے فرمایا ہے۔

” اس وقت جو منبروت ہے وہ یقیناً مسہر و سیف کی
نہیں بلکہ قتلہ کی ہے۔ جبارے مخالفین نے اسلام پر
جو شبہات وارد کئے ہیں اور مختلف سائبر اور مکاؤد کی رو
سے اللہ تعالیٰ کے سچے مذہب پر حملہ کرنا چاہا ہے۔ اس
نے مجھے متوجہ کیا ہے کہ میں مثلیں اسلہاں کر اس سائس
اور ملی ترقی کے میدان کارزار میں آڑوں اور اسلام کی
روسانی شہادت اور باطنی قوت کا کرشمہ ہی دکھاؤں۔“

اگرچہ اس امر کا اعادہ کرنا ضروری ہے کہ امدی قرآنی احکام کو بے استثناء واجب التعمیل
یقین کرتا ہے۔ اس کا محکم ایمان ہے کہ قرآن مجید کا کوئی حکم تو کجا ایک نطقہ اور ایک شوشہ ہی قیامت
تک مٹوئح نہیں۔ یہ بلا وہ جہاد کے قرآنی احکام کا کیوں کر انکار کر سکتا ہے۔ وہ آج کل پیغام خدا کی قبیلہ
اور تعلیم اسلام کی اشاعت کے لئے کوشش۔ ہمد و ہمد اور سنی پیہم کو جہاد علمیتا ہے۔

❦ فضیلتِ علم

” جو شخص علم بین حاصل کرنے کے لئے سفر کرے تو اللہ اس کے لئے جنت کی راہ آسان کر دے گا۔ ان
جو لوگ اللہ کے گھروں میں سے کسی گھر (مسجد) میں اکلے ہو کر اللہ کی کتاب پڑھتے ہیں اور اس پر بحث و گفتگو کرتے
ہیں ان پر اللہ تعالیٰ کی طرف سے ایسی سکون نازل ہوتا ہے۔ رحمت (الہیہ) ان کو ڈانپ لیتی ہے۔ فرشتے ان کو گیر
پلتے ہیں اور اللہ تعالیٰ ان لوگوں کا ذکر اپنے فرشتوں کی مجلس میں فرماتے ہیں اور ان کو اس کے عمل لے پیچھے ڈال دیا
اس کا سبب اسے آگے نہیں بڑھا سکتا۔“

(طہیح مسبلہ)

أَذَى لِلدِّينِ يُتَقَبَّلُونَ بِأَنَّهُمْ طَلَبُوا
 ان لوگوں کو اجازت دیکھیں سے لڑائی کی جاتی ہے اس لئے کہ (الحج ۳۹)
 ان پر تسلیم کیا گیا
 وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ
 اور اسکا راہ میں ان لوگوں سے جنگ کرو جو تم سے جنگ کرتے ہیں (البقرہ ۱۹۱)

حضرت بانی سلسلہ نے منیر تحفہ گو لڑو جہاں میں فرمایا ہے:

لَا تَسْأَلُكَ أَنْ تَدْعِيَ إِلَى الْجَاهِلِيَّةِ وَمَعَدَّةً فِي هَذَا الدِّينِ وَطَلَبُوا الْبَلَاءَ
 ہمیں کوئی شک نہیں کہ جہاد کی شرائط میں ازیر اس ملک میں (منیر تقسیم ہندستان) بانی منیر کا تین

چھیونکہ جہاد بالسیف کی ضرورت باقی نہیں رہی تھی اور مذہبی وہ شرائط پائے جاتے تھے جسکے ہوتے ہوئے تلوار اٹھانا
 پڑتی تھی اس لئے عہدہ دہ صدی چہار دہم نے دین کے لئے جنگ و قتال کو خیر ضروری قرار دیا۔ اسی کتاب میں آپ نے
 فرمایا ” پس اب مسلمانوں کو واضح ہو کہ دین (کی اشاعت) کے لئے

اب جنگ و قتال حرام ہے اور شریعتِ محمدیہ کے انکار کرنے
 والے پر تلوار اٹھانا بھی کیوں کہ خدا تعالیٰ نے اس امر و دعائیت
 کے زمانے میں جہاد (سیفی - قائل) کو مسترح حرام قرار دیا۔“

اگر غم سے دیکھا جائے تو حضرت بانی سلسلہ احمدیہ نے جہاد کے متعلق عیسائی پادریوں اور
 آریہ چہاروں کی پھیلائی ہوئی منسلحہ نہیںوں کا ازالہ اور شرانگیز پروپاگنڈے کی مداخلت کی ہے۔ اور اپنے
 استدلال کی بنیاد خدا کی کتاب قرآن مجید پر رکھی ہے۔ تعصب کی عینک اٹا کر اگر حضرت بانی سلسلہ کے
 اقوال کو دیکھا جائے تو اس کو تسلیم کئے بغیر چارہ نہیں۔ آپ کے عہد ماموریت میں
 اس ملک میں ضمیمہ اور مذہب کے معاملہ میں پوری آزادی تھی۔ شحاتہ اسلامی کے ادا کرنے
 پر کوئی پابندی نہ تھی، اذان دینے پر۔ فتد بانی دینے پر تبلیغ اسلام کرنے پر کوئی روک نہ تھی
 اس لئے جہاد بالسیف کی ضرورت کہاں تھی۔ اسی ملک میں ایک ہندو سیاسی رہنما
 گاندھی نے جنہیں ابن دہن بہت مانتا کہتے تھے تلوار کی بجائے سٹنڈ ہیر لسنڈنگ کو
 حصول آزادی کے لئے صحیح راستہ بتایا تو بڑے بڑے مسلمان علماء ان کے پیچھے چل پڑے
 لیکن جب بانی سلسلہ احمدیہ نے کہا کہ اس ملک میں اس وقت جہاد بالسیف کی شرائط معدوم

جہاد اور تحریکِ احمدیت

ترجمہ — فخر الدین احمد

تحریکِ احمدیت کی ایک خصوصیت یہ بھی ہے کہ وہ ان کے معاملے میں جبر و تشدد کی قائل نہیں۔ اسلام دینِ فطرت ہے اس کی اشاعت اور تبلیغ کیلئے تلوار کی ضرورت نہ کہیں پہلے پیش آئی نہ آئے گی اس موقف نے بعض ظالموں میں یہ غلط تاثر پیدا کیا ہے کہ گویا احمدیت نے جہاد کو منسوخ فرار دیا ہے۔ تحریکِ احمدیت ہی وہ واحد اسلامی جماعت ہے جو قرآن مجید کے احکام و آیات میں ناسخ اور منسوخ کو تسلیم نہیں کرتی۔ ان کا ایمان ہے کہ قرآن کریم کی آیت تو کجا ایک نقطہ اور شوشہ بھی منسوخ نہیں۔ اس جماعت پر یہ الزام دوسرا لگایا اس نے قرآن کریم کی آیات پر مشتمل جہاد کی تعلیم کو منسوخ فرار دیا ہے۔ ظلم اور زیادتی ہے۔ ایک احمدی کے لئے تعلیم قرآن پر عمل اتنا ہی ضروری ہے جتنا دوسرے مسلمان پر۔ البتہ احمدی یہ تسلیم نہیں کرتے کہ جہاد سے مراد صرف اسلام کا بڑاوشوشہ پھیلانا ہے۔

جہاد کے معنی میں کسی مقصد کے حاصل کرنے کیلئے کوشش کرنا اور صحت اور طاقت کا لگا دینا ضروری نہیں کہ حصول مقصد کیلئے تلوار اٹھیں لی جائے۔ ارشاد باری تعالیٰ ہے: ۱۔ فَجَاهِدْهُمْ جِهَادًا كَبِيرًا (۲۵۰: ۲۵۱) ترجمہ اور اس (قرآن) کے ساتھ ان سے (دو) جہاد کرو (جہاد بڑا ہے۔ یہ آیت سورۃ فرقان کی ہے جو ایک مکی سورۃ ہے۔ اس سورت کے زمانہ نزول میں مسلمانوں کو قتال کی اجازت نہ تھی یہاں حکم جہاد کا ہے اور اشاعتِ قرآن کو جہاد کو کبیر قرار دیا گیا ہے۔ قرآن کریم کا مطالعہ کرنے والوں پر یہ امر روز روشن کی طرح عیاں ہے کہ جہاد باسیف کی اجازت صرف جاہلیت کو روکنے کیلئے دی گئی ہے۔ یعنی متقابلہ میں تلوار اٹھانے کا اس موقع پر حکم ہے جہاں اپنی ظلم کیا جا رہا ہو یعنی پہلے دشمنوں کی طرف سے ہو اور قتال کی غرض ظلم کا تلخ قمع کیا جانا ہو۔

قرآن کریم کے واضح احکام سے دگردانی کرتے ہوئے اسلام کے چند نادان دشمنوں نے بلا جواز و اشتغال قتل کرنا جہاد کا نام لے لیا ہے جو من انسانیت جنت اللعالمین کی تسلیم ہے اور شرعی ہے۔ آخر فرشتے کی تائید و سلام کا ایک خادم یعنی نبی سلسلہ احمدیہ نے اپنی کتاب کو لکھا اور جہاد کے موضوع پر حیران کن کتاب لکھی ہے۔ آپ فرماتے ہیں: ہم کا نام ہے ایک جہاد ایسا ہی ہے جس کے لئے زمان و مکان کی قیدیں اتنے بے شاعت قرآن تبلیغِ اسلام اور کیلئے تن و دماغ سے کوشش کرنا صحیح نہیں جہاں وہی سبیل اللہ ہے۔ جہاد باسیف مسلمانوں کی جان و مال کی حفاظت کیلئے یا دینی مقصد کے لئے ضروری حالات میں ہی کیا جاسکتا ہے۔ مسلمانوں کو تلوار اٹھانے کی اجازت اتنی تھی جتنی قرآن کا ذکر نکالنا اور ستم بردہ گیا۔ خدا نے جہاد پر بڑا بڑا حکم لکھا ہے اپنے پیغمبر پر وہی نازل کی کہ ظلموں کی زیادتی کو نہ بھگت بھج گئی ہے۔ اب یہاں اجازت دینا ہوں کہ تم ہی ان کا مقابلہ کرو کہ وہ ان کو کوہ لگ گیا۔ ہر وہ بڑا بڑا مسلمان اور عورتوں پر ظلم و زیادتی کرنے سے باز نہیں آتے، اور تلوار اٹھاتے ہیں وہ تلوار ہی سے ہلاک کئے جائینگے

مگر تم کوئی زیادتی نہ کرنا کیوں کہ خدا زیادتی کرنے والوں کو صحت نہیں رکھتا (البقرہ)

احمدیہ انجمن اشاعت اسلام (لاہور) یو۔ کے کاترجمان

افکارِ محمدؐ اعظمؐ

دماغ ہو کہ موافق اس سنتِ غیر متبدلہ کے کہ ہر ایک غلبہ تاریکی کے وقت خدا تعالیٰ اس امتِ موعودہ کی تائید کیلئے توہم فرماتا ہے اور مصلحتِ عامہ کے لئے کسی اپنے بندہ کو خاص کر کے تجدیدِ دین متین کے لئے مامور فرمادیتا ہے یہ عاجز بھی اس صدی کے سر پر خدا تعالیٰ کی طرف سے مجتہد کا خطاب پا کر موٹ ہوا ہے۔ اللہ جس نوع اور قسم کے فتنے دنیا میں پھیل رہے تھے ان کے رفع اور دفع اور قلع و قمع کے لئے وہ معلوم اور وسائل اس علیین کو عطا کئے گئے کہ جب تک خاص عنایتِ الہی ان کو عطا نہ کرے کسی کو حاصل نہیں ہو سکتے۔ مگر افسوس کہ جبرائیل سے تا تمام اور ناقص اہم علماء کی عادت ہے کہ بعض اسرار اپنے فہم سے بالاتر پا کر منبج اسرار کو کاغذ پر لکھتے ہیں۔ اسی راہ پر اس زمانہ کے بعض مولوی صاحبوں نے بھی قدم ماما اللہ ہر چند نفوسِ متسائتہ و حدیثیہ سے سمجھایا گیا مگر ایک ذرہ بھی صدق کی روشنی ان کے دلوں پر نہ پڑی بلکہ برعکس اس کے تکفیر اور تکذیب کے بارہ میں وہ جوش دکھلایا کہ نہ صرف کافر کہنے پر کفایت کی بلکہ کفر نام لکھا اور ایک مومن۔ اہل قبلہ کے مشرود جہنم پر فتنے لکھے۔ اس عاجز نے بار بار خداوند کریم کی قسمیں کھا کر بلکہ مسجد میں جو نماز نہ پڑھتا تھا بیچہ گناہوں کا ہر گناہ کیا اور اللہ جل شانہ اور رسول اللہ صلی اللہ علیہ وسلم کے فرمودہ پر ایمان لانا ہوں گران بزرگوں نے قبول نہ کیا اور کہا کہ یہ منافقانہ استہارہ ہے.....

بالآخر پھر میں عاصمہ الناس پر ظاہر کرتا ہوں کہ مجھے اللہ جل شانہ کی قسم ہے کہ میں کافر نہیں لالا اللہ الا اللہ محمد رسول اللہ میرا عقیدہ ہے اور لیکن الرسول اللہ و خاتم النبیین پر آنحضرت صلی اللہ علیہ وسلم کی نسبت میرا ایمان ہے میں اپنے اس بیان کی صحت پر اس قدر قسمیں کھاتا ہوں جس قدر خدا تعالیٰ کے پاک نام میں ہو جس قدر قرآن کریم کے حروف میں ہو جس قدر آنحضرت صلی اللہ علیہ وسلم کے خدا تعالیٰ کے نزدیک کمالات ہیں۔ کوئی عقیدہ میرا اللہ تعالیٰ اور رسول کے فرمودہ کے برخلاف نہیں